



# The Journal of Practical Metaphysics

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THE UNIFICATION OF SCIENTIFIC AND SPIRITUAL THOUGHT

AND THE

*NEW PHILOSOPHY OF HEALTH.*

HORATIO W. DRESSER, Editor.

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# THE JOURNAL OF PRACTICAL METAPHYSICS.

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## THE OMNIPRESENT SPIRIT.\*

BY HORATIO W. DRESSER.

FEW words ever uttered by man are more deeply suggestive than the text which I have taken as my subject today: "In him we live and move and have our being." Only when Jesus speaks of God as the Father do we seem to draw nearer to him. But in these familiar words, perhaps, the most intelligible and acceptable doctrine of our relationship with the divine nature is expressed which is to be found in any passage in the Bible or elsewhere. Let us consider how we may realize the divine omnipresence that these words shall mean not only intellectual nearness to God, but open the soul itself to spiritual communion with him even here and now, where we have met in oneness of faith and love.

As we look abroad over the face of nature and inward to the illimitable realms of thought, one fact stands out above all others as the fundamental truth of experience. We observe events following one another in regular sequence. Everywhere we observe the reign of law, and the evidences of system are so numerous that it is a mere truism to argue that behind this steady march of events there exists a first or ultimate cause.

\* Read at the Church of the Higher Life, Boston, February, 1898.



It is one of the first impulses of human thought to attribute causes to the events of life, and man's progress in mental development may be measured by the kind of God he believes in.

The first tendency, however, is to conceive God as an external cause, far back of present events and necessary only to set the world in motion. But the doctrine of evolution has compelled us to revise our ideas of causation, and has thus laid the foundation of an accurate theory of the divine immanence. Causation as thus understood is a series of minute changes, the gradual accumulation of force, through modification and transmission. This gradual development may be illustrated by the acquirement of a language. We know that it cannot be learned in a moment, but word by word, and word by word, and the power of understanding is as necessary in order to learn the last word as the first. Or again, in ascending a mountain we know that we must take each step. As we look back upon life we know absolutely that everything we ever accomplished was wrought according to this law of gradual attainment, and that all great outbursts are due to the slow accumulation of force.

Look out into the world of society, and you will see exemplifications of this law on every hand. Every day brings some new event; and everything new is a cause, so that the ideas and customs, the governments and methods of society are actually changing before our eyes. In the inner realm we know that every thought registers its effect, every feeling is a cause, and as we think and feel day by day our lives are gradually being transformed. At this present moment, for example, while we reflect upon this great theme, the mind obtains a keener grasp of it, and is therefore modified in some degree. Moreover, the process is unceasing. Each thought leads to another thought, and that one to a third, and even when we sleep the process continues subconsciously. Every effect becomes in turn a cause, and that cause gives rise to another effect, and thus ever on without end. One might in imagination trace out series after series of causal sequences running back to the past

and lost in the vastness of eternity. The entire universe is a complexity of interrelated streams of causes and effects. Every great event is resolvable into a vast number of slight changes. It is the little events that are of consequence. The world is made by them. The universe at heart is infinitely minute. Nothing is made suddenly; a planet is not hurled into space full made in a moment: it is sent forth and completed during millions of years by the rearrangement of atom by atom. And the more highly organized the creation the longer and more minute the process,—a process which in man is far from complete today.

Consider, then, what this great fact means, this continuous creative process governed by the law of minute causal sequences. Every thought we are thinking now, every feeling is a part of that process. There can be no exception, since no event, no atom falls outside the one creative life. Does it not make life sacred and holy in a new sense, the realization that the creative power is differentiated into just such apparently trivial sensations and thoughts as we are conscious of today?

Here, then, is our starting-point. The omnipotent spirit is present in every least movement, in every passing thought, in every flash of emotion; and of such trivial events all creation is compounded. Is it not futile to look farther than this for an ultimate cause? Is not the creative life fundamental to every fact? If so, we must take this minute experience as the only complete revelation of God.

We really know of the existence of God only so far as this experience and accurate thought about it have carried us. Of a deity outside of actual present life we could know absolutely nothing. In the Deity's life we live, in the Deity's mind we think, and by the Deity we are moved, or otherwise there could be no God at all. The absurdity of the existence of an unknowable power apart by itself, or a God outside of nature, appeals to the mind as soon as we clearly consider the absolute necessity of the presence of the creative power in every detail of life's minutest changes.

Whether we start then with a moment in our present life or with the great thought of eternity, whether with an atom or with a world, our conclusion is the same; namely, that there could be but one power in the universe, one life or being. Out from the great heart of the All-Father proceeds the creative love in continuous upwelling. Like a mighty river, it bears with its outflow all that constitutes life, each instant sustaining, each moment renewing atom or star in its course. Cause and effect are like drop and drop in the great mass of the flowing river. Every drop is a microcosm, every cause is the ultimate cause in miniature, every pulse-beat is essential to the existence of the one great life. Whatever springs from that one life must intimately partake of and could in no way be separate from it. Every slightest movement must share the total activity of that one ultimate Life, without which a universe could not exist. Every painful as well as every pleasurable feeling must with equal surety be a part of that Life. Even the much-scorned physical sensation, even the energy known as the power of evil, partakes of the same ultimate activity. From this conclusion there is no logical escape. There is but one God, and every instant in the great and limitless eternity is an immediate revelation of his existence.

It therefore follows that there is no opposing force in the universe, since a universe to exist must ultimately be a harmony. The will of that force is law, as we continually discover for ourselves both by obedience and by disobedience to it. Reason tells us that beyond all question sooner or later that law is bound to be obeyed.

Such are the ultimate facts in regard to the one life, stated as coldly and emphatically as possible. I put these facts thus coldly and definitely in order to have a firm foundation on which to rest the superstructure of the higher feelings and thoughts. It is unimportant what we call that power, if only we recognize the fact that there could be no other, and that its will is the law of the universe, carried out in detail by these minute acts



of causation; that the only real power is to be found in just these passing feelings and thoughts of which we are at present made conscious. The only accurate statement of our lives taken in this general sense must then be that this one power or being *lives in us*, lives through us, thinks as you and as me, is conscious in each of our sensations. Here is the one ultimate basis of life; there is no separate life, there is in reality no other will, but just this life we know is God's life, just these unruly wills which seem to be independent are intimately related aspects of the power which knows no other. That power, then, is literally the all in all. It is in you and in me; it is in your thought and in my thought; it is in your love and my love; it is the spirit which binds us together.

But are you and I identical? Is this mere pantheism, this profoundest of all philosophical conclusions? Once more, let us remember the only means of revelation; namely, experience. Experience tells us that you and I are different; that we are finite selves, possessing the power of choice. This is just as truly a fact as the existence of an immutable law superior to our wills. The nature of the one life must then be such that it can exist or manifest itself through distinct centres of consciousness. I am just as truly myself as I am a part of God. You are so decidedly yourself that I cannot even know your inmost life and thought.

What, then, is the relationship between you and me, and how can we be ourselves yet at the same time be parts of God?

It is at once clear that we cannot fully answer this question, since only the great All-Father himself knows us as we live in him. Yet we can see some reasons. The All-Father would not be omnipotent, all-wise, and perfect unless he could thus create out of his own being a society of individual souls to manifest his attributes. This is the greatest possible miracle, and without it the Absolute would not be absolute. This is the great truth of every instant, that you and I are just as free as though we alone existed, and at the same time so fully, literally, truly

a part of the one life that there is no part of us that is not also part of God.

Let us follow out this great thought in detail and see what bearing it has upon daily life.

Have you ever paused to realize how large a portion of this daily life is regulated by what we call the unconscious, how small a portion is governed by the human will? At night we surrender to this great unconscious with no positive assurance that we are ever to awaken again. But there is a power there to carry us through the wonderful hours of sleep; and not only is the physical system restored, but fresh thoughts enter the mind and come later to consciousness. When we are ill how little we do to heal ourselves, how large a part of the wonderful process of recovery is due to what we call nature. The processes of life everywhere illustrate the same great dependence on something which we are pleased to call vitality or force, but the real mystery of which lies in the unconscious and ultimately in the one great Life. In our human relationships the same beautiful law obtains. We are drawn to one another we can hardly tell why, nor are we conscious of our love until some new experience awakens it out of the unconscious. But it is plain enough, you say, that we are drawn together according to the law of affinity. But what is that? Law is merely a description of the invariable activity of the one Power, and shows our relation to it. The effect is conscious, the cause lies in the realm of the unconscious. Thus one might pass in review all the events of life and find that the essential, the life, the power is in that boundless realm of unconsciousness which environs every fact. The history of human life is the story of the soul's progressive awakening out of the unconscious. From merest infancy we are environed by the divine beauty and tenderly cared for by the divine love. Creation has always been continuous, and a matter of minute modification; but we are just becoming conscious of it. Is it too much to say that all error and suffering, yes, all evil, is primarily in-



tended to awaken us to consciousness of our relationship to the eternal beauty and the eternal love? We have long deemed ourselves independent, and so we go on living as if there were no God. But a day comes when supreme suffering touches the human heart and the soul feels utterly weak and helpless. It is then that theory gives place to reality; it is then that one knows absolutely that there is a God, for a sustaining, peace-bringing power comes to carry the soul through its dark hours. One simply gives up to this upwelling stream of creative love, to move with its tide. But those moments are worth more than all other moments, because they prove that a power is there which is equal to the occasion. And as we look back upon life we realize that somehow we have always survived. The burden many times seemed too hard to bear. But without this helplessness and this despair we would not have known the Father. Is it not probable that in every instant of life we are just as truly dependent, but have not known it, because of our ignorance of the law of creation? Is it not because the Father is intimately near, in the inmost heart of every soul, of every word and deed, that we so often neglect him? This intimate nearness may be illustrated by human fellowship at its best. It is not in the spoken word, the glance, or the demonstration of affection that we show our deepest love for one another. But love at its best is unspeakable; it shows in the deed, in the *life*. It may even conceal itself and do that which is long misunderstood, yet at the same time be so deep, strong, and constant that it would make any sacrifice to be true and loyal to its own. It is a sacrilege to ask such love to voice itself. The deeper it is the less one can say about it, and oftentimes it is only at the separation which comes at the close of a long lifetime that some measure of it is known, although it has lived and moved and had its being in every thought and deed of the devoted life.

Is this not true of the relation between man and the Father? Is not the Father's unspeakable devotion revealed in our sorrows and our suffering, even in evil and strife? Have we not

doubted him long enough while seeking to describe his nature by intellectual formulas and ferret out life's ultimate secret in the laboratory? All these things reveal him, too; but, like the discussion of the nature of love, they are cold and secondary. To know what love is you must love and be loved. To know the real God you must perceive him down deep in your life, in every moment, in every pang and joy. This outer life of ours with all its insincerity and conceit is unwordably superficial as compared with this deep under current of divine communion. It is not until the soul has passed beyond all this and has been awed to silence that one really knows. There in that deepest realm of human consciousness one may always find the Father. One may doubt superficially, question, fear, and make plans. But there one cannot doubt; fear and distrust seem utterly absurd. Nor is there need to plan and scheme, for, lo! we are not living our own lives alone, but the supreme Spirit lives through us.

And so this discovery of the deep undercurrent of divine inflow suggests the ideal of a life governed by a higher law than that which generally rules mankind—a life where one's sole endeavor shall be to do the Father's will. At first thought this seems like utter submission. For is it not the law of success that man shall be energetic, enterprising, asserting his rights and his individuality? It also seems like the philosophy of despair, the surrender of all hope and ambition. But is not the contrary true, is it not the secret of all genuine success, of all health, happiness, and achievement, this harmony of the individual with the superior will?

Since it is the warm, loving human God we are seeking, and not some cold abstraction, let us again turn to our own social life for an illustration of this relationship. Let one of two friends discover that the other has a stronger will and exercises too great an influence. Accordingly the weaker one—perhaps it is a wife—concludes that she ought to assert her individuality. She therefore takes steps to preserve her freedom; she

exerts her personality, and in the end puts up a barrier which perhaps drives man and wife apart. And so always when pressure is used, self-assertion and the like, some one must suffer and the desired object is defeated. But the higher way is love's way. Love knows that all souls exist in equality. There is no high and no low; each expresses the divine life, each bears a sacred and eternal relation to the Father which *nothing* can alter; each soul is free to be itself and to hold its own place in society. There is then no need to assert this individual soul, nor impose the fact of its freedom upon other souls. One needs simply to understand the law to recognize this sacred relationship. Love grants the same freedom to all. It is the highest degree of freedom which gives the most individuality. It is when I am least self-assertive, when I am thinking least of myself and am most outgoing, that I am freest, strongest, and most truly myself. I need not then try to find out if another mind be stronger than my own. I need not guard my rights and privileges if I love enough, if I seek harmony, for all this takes care of itself. Thus it is ever true that he that loseth his life shall find it. He only is free and individual who, forgetting his mere self, lets himself out sincerely, trustfully in the spirit of love. What discords might be avoided, what joy could come into life if this law were generally recognized; namely, that freedom, that individuality is not something to be fought for, not something to be maintained, but that all that we are is put in its right relation when we truly love and understand. Is it not always ignorant self-assertion or the wrong thought of self which causes misery and discord? Is it not because we are so anxious to carry out some desire of our own that we plan and crowd and give ourselves so much worriment? But there is no need to plan, there is no need to search and scrutinize. You can never by all your scheming devise any system superior to the world-order of perfect wisdom. You can never by all your thinking discover a theory more satisfying than eternal truth. Nor can you find a freer, more individual and helpful life than



the Father has already provided for those who will take it. And this perfect wisdom, this eternal truth, this ideal of individual attainment is with us here and now. The real goal of all desire is actually present awaiting our recognition; for all life is an awakening, and if we are awake we need not assert.

That love or individuality, that freedom or soul-power which depends on continual affirmation, is not yet the genuine spirit. When you see a man struggling to defend himself, you may know that he is not yet free. If I must force myself to do a thing, then I am only partly adjusted to my true self. The ultimate will or law of the universe is harmony. There is a way of thinking, a way of doing and being, which will spare us the friction of life—an easiest, happiest way. All the sorrow, all the regret, the fear, doubt and worriment which harasses our lives may be spared. But just because it is the easiest and simplest way it is the hardest to find, and the one which man is slowest to adopt; for it calls upon each individual soul to do the hardest possible deed; namely, to conquer self, to let go, to trust, to become receptive. We are not ready to believe that if we would trust all things would be provided. We do not yet see that the realization of individual ambition, the fullest degree of service for humanity, and the at-one-ment with the divine will mean one and the same thing, and that consequently there is nothing to give up. We do not yet realize that every detail in this great creative process of which I have been speaking springs immediately from the heart of all wisdom, love and power. Yet this conclusion follows irresistibly from the premise that there is but one reality in the universe. If there is but one cause, and that cause is manifested through every detail of life, if that cause is all-wise and all-good, then every event on its divine side is wise, good and right. The creative power is taking just the course through these circumstances against which we rebel to bring all we desire. But what a hard, hard lesson, that of harmony with the creative purpose! How long it is ere we learn not to interfere with others, but to see the

wisdom of life as it is. We think we know better. We fear that a few million souls will be lost unless we personally save them. We believe our last chance for salvation is at hand. We think we understand other people's needs better than they, as though God had left some souls without guidance and had been partial to us. And so we fret and fume impatiently, and reach forth to take a hand in affairs. Let us shake off this servile distrust and take home this one great truth of life: in him I live and move and have my being, and think it out in all its details until it is clearly understood. Then let us show by our lives and by our thoughts that we really believe it. For this does not mean mere passivity; it is not circumstances which we are to take as they are, but we are to harmonize with the spirit which moves through them. If I depended on circumstances alone I might wait forever for a change of condition. It is when I learn their meaning, when I feel the uplift or moving of the higher power, that I advance out of them. Thus the one Spirit lifts us ever higher and higher.

I think you will find if you look back over the history of the past that man has gone through three stages in his attitude toward God. The first stage is that of belief in a power outside of himself and the world. God is worshipped, feared or hated as the Creator, the deified man. Man feels himself bound by law, by a power whose will is greater than his own, and he rebels or is awe-struck. In the second stage the idea of a personal God gives place to belief in force, power, or a sort of pantheistic spirit. Man feels himself carried irresistibly forward and submits; he becomes mild, passive. This is largely the philosophy of the Orient. The third stage is the one which finds special emphasis here in America, the land of enterprise, of belief in individuality. It is the rediscovery of man's pristine enthusiasm in the light of all that is true in the philosophy of the East. The East believes in the spiritual unity of life, the West in the power and supremacy of the individual soul. We are learning that both philosophies are true.

The discovery that in the one spirit I live and move and have my being is the discovery that I, too, am a creative power. We do not yet know God when we falter and rebel because we feel the pressure of law. We deny one-half the glory of creation when we accept the pantheistic view. There is no opposing power, no law stands in the way of the soul, but the soul must harmonize with the law in order to transcend it. The higher law is simply the soul's method of conduct. The soul makes its circumstance when it is free. Its times for silence, for receptivity are not the occasion for submission or passivity. In these moments the soul listens that it may learn how to speak; it becomes receptive that it may know how to go forth and act.

In the hurry and strife of daily living again and again one loses sight of the higher way. Every time we fail, each time the way is obscure, and our problems complex and burdensome, there is this one supreme resource: Return to nature. Return to the unconscious. Sleep, rest, meditate, become receptive as a little child, and once more listen for the chord of the infinite musician, the divine keynote. Seek harmony with the spontaneous prompting, and when you feel this prompting move forward confidently. Is not the whole secret of life involved in the adjustment between our times of silence, of divine communion or return to oneness with God, and the activity which that communion inspires? Some dwell too long in the silence, and lose enthusiasm; become unresponsive and dead, figuratively speaking. Others are too active and lose all sense of connection with God. Let us have the gentleness of the Orient combined with the energy of the Occident. Awake, arise, and be true to the ambitions, the ideas and feelings of your individual soul. But when you awaken remember the rights of other souls; remember what that unconquerable power of individuality is. It is one *and* God that makes a majority. When I stem the divine tide I am helpless. When I move with it I own the universe. I feel the divine strength only when I am strongest in myself. I must take a strong attitude of soul and body in order to invite



the greater power of God. In him I not only live but I *move*, I act. I am a free moral agent. God supplies me with life and with opportunities. He gives me all that perfect love and wisdom can command. He has planted within me certain tendencies which if followed will lead to the highest and fullest life. He is every moment actively present with me. Through every deed he lives, through every emotion he feels. But with all this wealth of helpfulness at my command I make my own life, for I must first choose, I must first act. In order to realize my fullest life I must find my centre, I must become poised. To find my true centre is to learn my real relation to God; namely, that the soul is an agent of the creative or spiritual life.

Thus all other revelations of God become secondary to that of the individual soul. If I do not find him there, if I am not true to him there, I must not expect really to know him in the outer universe. God has a message for me alone. When I have first heard that, then I may understand his message to other souls. The point each of us has reached today in knowledge of God is precisely the power each has attained to think out for himself these revelations of which I have been speaking—the power of the soul to open itself afresh to the great Over-Soul.

The supreme test of faith, therefore, is to live during the intervals in the spirit and remembrance of these rarest experiences in life. One is permitted to have them only that the daily life may be made richer and nobler. Always, if one has touched the real soul centre, there is a feeling of refreshment, of purification and the renewing of life. Then one must go forth into the world again to take up the problem of life and infuse into it some measure of this new inspiration. Thus the realization that in him we live and move may become more and more practical. Take it into your thought while you think. Carry it into your work, and let it speak through your voice and countenance. When fear and doubt come into mind know

that you are not trusting the Father. When anything happens to agitate and trouble you, turn to this supreme resource and connect in thought with it. Await its prompting, seek its moving. And above all else, look for the spirit, the love, the unspeakable silence; for the words one uses are but stepping stones. Higher than the definite thought is the communion with the living essence itself. If you really feel that, you will not be hampered by forms and words; but more and more the spirit will come as the comforter, as love, gently, tenderly, a sustaining presence. More and more one's prayer will be the prayer without ceasing, that deep underflow of spiritual consciousness which is never broken. And as this consciousness deepens it may become helpful physically as well as mentally; for one can turn away from sensation, away from the physical world to this purer realm within, and by thus concentrating the thought draw upon this unfailing resource and apply it to the body; for it is the recreative as well as the creative life; it renews and sustains, uplifts and vivifies.

Turn to it then hopefully, thankfully and confidently. Open out to receive it. Try to realize the nature and fulness of the creative ideal. See the end it seeks to accomplish through you and hold fast to that.

If you can hold in thought there for a time a helpful response is sure to come. This is the discovery of the kingdom of heaven from which all else shall follow. Yet one must find it within, and find it in peace and adjustment. If it is true that the divine life is immanent in us all, then it is needless to reach out and away to find it. It is here within. It is revealed each moment and in each sensation, each detail and incident. It is the force resident in all evolution. The ideal, the becoming, is existent in the living present. It wells up. It is concerned with the next step in our development, not with some far off ideal. It is practical and seeks practical cooperation. It adapts itself to just your need and mine today.

Is not this the supreme wonder and beauty of the immanent

Life, its sympathy with its participation in all that we are and all that we do, its marvelous diversity of manifestation?

Yet I would not be understood in any way to confuse the pure and transcendent God with his universe of manifestation. Throughout this discussion I have tried to be true to both aspects of the divine life, the creator and the created, the universal spirit and the individual soul, and I wish now in closing to emphasize these points afresh. First the ultimate Life, eternal, unchangeable and omnipotent. Then the outgoing creative spirit, taking form as the great external universe, governed by law and progressively developed in the world of time through the long and minute stages of evolution. Then the finite or human soul, on its transcendent or eternal side immediately linked with God, on its empirical side capable of living and learning in the world of society and nature. Is this not our position in life, midway between God and the world of his manifestation, the soul or creative centre through which his highest work is wrought!

Yet the supreme revelation of the immanent spirit is higher than that which the soul thus consciously thinks about or seeks. In the supreme moments of life something seeks us. In those calmer, more receptive hours when we forget that we are receptive, even when we least expect it, the infinite spirit makes its presence known. The other revelations seem to come up from below, they have evolved with us. This comes down from above, and the soul is touched by humility in recognition of its coming.

Trust and humility are the supreme essentials. Calmly and gently the spirit breathes upon the soul, as if to create it anew. One feels the infinite joy and blessing of existence. An unspeakable peace rests upon mind and heart. Fear, doubt, and antagonism disappear in the spirit of the divine love. The soul is touched to its deepest centre, so that it can say to all else in life, Peace, be still, the hour is holy. God is here; in him I live and move and have my being.



## THE DIFFERENT PLANES OF CONSCIOUSNESS.

BY E. M. CHESLEY.

THERE are four great Planes of Being or of Consciousness in the universe and in man, for man is a microcosm, an epitome of the Macrocosm ; and the same essential laws obtain in each. Planes of being and planes of consciousness are identical, because the whole Cosmos, from centre to circumference, from God to atom, is one Supreme Mind and its expression or manifestation.

The first great Plane of Consciousness in the universe is that of the Absolute or Transcendent God, as distinguished from the Immanent God of nature. This Absolute Realm of Being is the plane of the superconscious. It cannot be cognized by the human intellect in its present stage of unfoldment. Its nature cannot be characterized by any attributes, for these imply limitation. It is above and beyond all merely human ideas of Personality.

In man, the microcosm, we find the same Deific principle, the plane of the superconscious, the *Atman* or Divine Self. This is the one prime mover in all our physical, moral and spiritual evolution. It is that infinite principle which, according to Emerson, "always lies stretched in smiling repose," while "it is the finite only which has wrought and suffered."

The second great Plane of Consciousness in the universe is the Divine Logos, the Eternal Christ, the Creator and Conservator of all worlds and all men. This is the first forth-going of the Transcendent Being of God towards manifestation. Here God for the first time expresses himself as an Infinite Personality, the Heavenly Father and Friend. The Divine Word or Logos is for us the source of all healing life and energy. It is

the Light lighting every man coming into the world. It is the Changeless Lord of humanity, the one common Universal Self of all. Of this Vine we are all the branches, realizing which royal truth we are born from above into a new order of life.

In man, the microcosm, we find the corresponding *pneuma*, the spiritual or higher rational nature, the home of divine intuition. The spirit in man cognizes the eternal truths, laws and principles of the Logos realm of Being. It includes the noblest phases of the ideal, moral and religious faculties. It enjoys communion with God as infinite Love and Wisdom, for so God reveals himself through the Eternal Logos or Word.

The third great plane of Cosmical Consciousness is that of the Universal Soul of nature, the psychical realm of being. It is the first emanation or expression of the Logos, and the second from the Primal One. Herein is the fountain of the varied life and activity, the endless changes and transformations of external nature. It is a vast psychical organism, including in itself all individual souls or psychical beings in this and in the astral or psychic worlds. In this fact we have an explanation of the wonderful sympathy pervading all departments of nature. There are myriads of subtle, invisible, magnetic wires extending in all directions. The lower kingdoms, the animal, vegetable, and even the mineral, participate in the one common Soul life. The roots of the tree Igdrasil are very broad. The Hebrew Scriptures disclose several beautiful glimpses of this all-pervading unity throughout the realms of nature. St. Paul has clearly grasped the same great truth in that sublime eighth chapter of Romans. Emptying itself of its higher glory and perfection, the Divine Logos becomes the all-pervasive Soul of Nature, thereby taking upon itself the conditions of an evolving universe, under the laws of time, space and causality. The object of all is the individualization and perfectionment of countless hosts of human intelligences or sons of God. In the absolute sense, however, *sub specie æternitatis*, the whole vast evolutionary process is *maya* or illusion.

In man, the microcosm, we find the corresponding individual soul or mind, as distinguished from the *pneuma* or spirit. The soul includes the whole psychical nature, the whole natural man, so-called. It is our personality as distinguished from our perduring individuality. To the soul belongs the understanding, or the faculty of discursive reasoning. To the spirit belongs the royal faculty of immediate, divine Intuition of the things which are true and eternal. The one cognizes *phenomena*, the other *noumena*. The distinction between soul or mind and spirit has been recognized by the profoundest thinkers, both in ancient and modern times.

The fourth great Plane of Being is the External World, or realm of ultimates. This is the realm of mortal shadows and changeable appearances. It is an expression of the Universal Soul, and has relative but not absolute being. Both it and the World Soul containing it may be regarded as the groundwork or basis for the objectification of the divine purposes, ideas, activities from the Logos. It is but a temporary phase of the Being of the Logos adapted to the conditions and requirements of the evolving souls of men. It is to be remembered that nature is always plastic and obedient to the energies of the higher human spirit, acting through the Universal Soul. The world is in large measure put forth *through* man, and man is in reality a co-creator with God.

In man, the microcosm, we find the corresponding physical body, the mere outward expression of the soul. Apart from the inner vital forces, it has no being or reality. Our souls permeate our bodies as does the Universal Soul all external nature. In its subconscious states the soul is the vital principle of the body, the *vis medicatrix naturæ*.



We must love God through choice,  
Seek inspiration,  
Do our own growing.



## THOUGHT ATMOSPHERE IN CHILDHOOD.

BY HELEN L. MANNING.

A LITTLE child's mind is a sensitive plate on which are recorded the images in the thought atmosphere which surrounds it, and its physical condition is thus subtly determined. The following illustrates the effect of intense fear upon an infant: Mr. and Mrs. G—— had a child fifteen months old, and rather delicate, but it had been able to walk alone for several months. Mr. G—— at this time met with a shocking accident in an elevator shaft, involving his legs and back. His condition, on being taken to his home, was such as to fill Mrs. G——'s mind with terrible fear, it being thought doubtful if he would recover. From that day until the father began to walk a little, a year later, the baby was unable to walk a step. When the father began to walk the child began to walk too, and in the same tottering, uncertain manner. Ultimately both made a good recovery. But the mental picture in the minds of the parents and friends and that of the doctor was that of death, and its paralyzing effect was reflected upon the child. Of course lesser fear and anxieties, as well as anger and other untoward emotions, are mirrored more or less perfectly upon the children of a family, and the younger they are the more they suffer from such conditions. And then the parents wonder at the mysterious dispensation which sends so much illness in the family, or why the children are cross and peevish. With the recognition of the effect of unwholesome thought will come the knowledge that good, pure, loving thoughts make for health and righteousness.

What a happy day it will be for the children of the future

when their sweet, smiling faces will no longer suffer frequent eclipses from clouds of fear; when the thought atmosphere of the home, which is so large a factor in their education, shall have been wisely directed for several generations back. They will then be pure in heart, their eyes will see only Good, and they will be blest indeed. Deformity, ugliness and disease will be unknown, for Love, like the refiner's fire, will have purified life and cast out fear. It is fear that mars, that wounds and bruises, that stifles and cramps life on so many sides. Fear magnifies pain and creates obstacles out of shadows. How absurd, how ignoble it is to tremble and cower before a scarecrow which we ourselves have set up in the days of our ignorance. Let us no longer act the coward's part, but at least be as valiant as Sancho Panza, and arise and charge upon the forms of terror which we have erected, and those of our ancestors as well, and strip from them their tawdry rags and laugh them to scorn.

It doth not yet appear what we shall be when the pervading consciousness of our lives shall be that of an all-enfolding, permeating Love in which we may rest with perfect security and unbroken peace. With such a continuous Divine Inshining marvelous will be our development, our sense of freedom and power, and our attainment of all that goes to make life sublime and beautiful. It is our privilege to hasten this glad day by individually yielding obedience to the Spirit and walking in Love's radiance.



How hard a lesson it is for mankind to learn not to use influence or pressure, but to let people have their own experience. We think we know so much better than others. We so often believe ourselves to be disinterested when personal desire is very strong, whereas alleged impersonality may be but a cloak to conceal thought.

## HELPS TO RIGHT LIVING.

BY KATHARINE H. NEWCOMB.

"Out of the silence that is peace, a resonant voice shall arise."—*Light on the Path.*

THE silence that we are in the habit of thinking of is not silence. The silence that comes with quiet externals, but chaotic interiors, is not silence. The silence of which I speak may be possible in the greatest external commotion. This silence is the result of peace. Peace realized fully, completely. Out of *this* silence comes a voice, a *resonant* voice, a voice "echoing back." First we must get the *peace*, then comes the *silence*, and then the voice.

Why is it so many think they hear the voice when they have neither peace nor silence? Why do they find it difficult to know what is the right and best thing to do for themselves? They can always hear better for other people. I think there is always a shadow that we confound with the real. The voice so many of us hear is the intellectual voice, and not the spiritual. We desire to hear spiritually, but we do not live in the peace that brings the silence where it is possible to hear the inner, the spiritual voice. We have glimpses occasionally, far-away glimmers, but they are not lasting. The trouble is that we desire to reap that which we have not sown. We are so irregular in our sowing. We sow some grand and noble thoughts, and then a large number of irritable, unhappy, discordant thoughts. When we do our reaping we want only the beautiful part. We wish to reject the thorns and thistles. We sometimes forget even that we sowed anything but loving thoughts, yet our harvest proves the truth to us. Let us sow



for peace; let us gain the silence; let us hear the voice. To reach this condition we must live in our spiritual *centre*. The circumference, the external, is the state where all *inharmonious* conditions exist. The circumference is continually whirled about. The centre is balance, poise, an undisturbed state. Let us live *consciously* in our spiritual centre.

"Listen to the song of life."—*Light on the Path*.

How many are listening for the "song," how many for the cry?

First we must listen to the song within ourselves. Then when we find the song within we are reaching, or growing towards, the universal song or harmony. Are we listening to the "song" when we hear only the discord? And Pope tells us that

"Harmony is discord *understood*."

Let us consider that last word, "understood." How quickly we pass our opinion upon another. Do we stop to understand people for what they are? Do we not judge hastily? I want today to impress the truth that the divine in us never *criticizes*. The spiritual in others, as well as in ourselves, is not open to criticism. There is no *criticism* in love. Drop *criticism* out of your life TODAY, not only in word, but in thought. This will be a stepping-stone to the peace which is silence, and then will follow the "voice" which directs us unerringly. This is not only listening to the "song of Life," but we will be a part of the "song." *Peace* is our first step. "The peace that passeth understanding." "Peace that *floweth* like a river." "Great peace," where *nothing* shall offend.



"All common things, each day's events  
That with the hour begin and end,  
Our pleasures and our discontents  
Are rounds by which we may ascend." — *Longfellow*.

## THE UPANISHADS OF INDIA.

BY SOLON LAUER.

As the art student turns to the times of Phidias and Praxiteles for the purest ideals of art, as the student of literature and oratory turns to Homer and Virgil, to Demosthenes and Cicero, so the student of religious philosophy must turn to old India to find, in the teachings of her sacred books, the profoundest and purest metaphysics. The subtle music of the Hindu bards has sounded through the ages, to enchant and ravish the souls of the world's greatest thinkers. A Schopenhauer, a Max Muller, a Ralph Waldo Emerson, bow in glad and willing reverence before the majestic beauty of these ancient oracles of the soul. No student of metaphysics can comprehend the height and depth of his philosophy without an earnest study of these ancient books. The library of the Sacred Books of the East, translated by Max Muller and his associates, is a treasury of wisdom from which our best thinkers are drawing inexhaustible supplies. The high price of this collection has heretofore kept it beyond the reach of many who would have gladly added it to their libraries. An enterprise which, from its great value to the world of progressive thought, deserves special recognition by our readers, is that of the Christian Literature Company, 13 Astor Place, New York, who are reprinting at a low price this entire series of Oriental books. Their first issue embraces "The Upanishads," in one volume, containing the twelve books included in the two original English volumes. Further information can be obtained from them.

## EDITORIAL DEPARTMENT.

## ABSOLUTE TRUTH.

THERE is but one truth ; that is, one complete knowledge of all the facts of the universe. For there could be only ultimate Reality, exhaustive knowledge of which is all possible truth ; since all knowledge is *of* something, and is therefore part of, or descriptive of, omniscient reality. Any supposed contrary knowledge or truth would prove to be the *same* truth, like any number of statements of twice two equals four. There might be *partial* statements of a given fact. Of this incomplete or relative knowledge finite intelligence is in fact made up. But all relative truth is necessarily part of one absolute truth beyond which there is nothing to be known. This truth perfect intelligence could alone possess, since it must be cognized by an all-comprehending mind, from which not the slightest detail could escape. Everything, then, would be known in all its relations and possibilities ; and nothing could ever take away from or add to this absolute, eternal truth, thus cognized by an ideally perfect intelligence.

Since all knowledge is thus absolutely one in the ultimate sense, any fragment of knowledge cognized by you and me, though it be nine-tenths error, is still a part of the one universal truth. To know this one truth is the ideal of every philosopher, since no other truth but this one could be sought. So far, then, as we know anything, so far as we possess any truth, that truth is one with perfect knowledge. Thus far, too, all men think alike, for there could be no divergence of opinion among those who possess the truth. Yet in so far as error is involved in our thinking, all men are likely to think differently.



A man who stands for a distinct idea is apt to differ greatly from one who represents another idea, both ideas belonging ultimately to the one truth. The profoundest error ever conceived by man is still related to absolute truth. There is no ground for affirming that one's most individual thought is in any sense isolated from the one absolute knowledge. All this taken into consideration, then, it is the height of intolerance to suppose that you have any truth which separates you from me. Nothing can separate either of us from the truth; nor have we any right to claim an exclusive channel or source of knowledge. If I condemn your philosophy as untrue, or fail to see any good in your character, I impeach the truth to which I thereby disclaim relationship and at the same time condemn my own character as bad. "The exclusive excludes himself" invariably. He who is intolerant necessarily includes his own selfhood; but he who looks for the good and the true in every person and in every philosophy thereby shows that he really understands this fundamental unity of all truth and goodness. For the same reasoning which we have applied to truth applies with equal force to all other qualities of absolute being. I reveal my comprehension of this fundamental fact by my attitude toward my fellow-men. If I emphasize differences and errors I thereby call attention to the unessential. The critic who merely doubts and condemns is unworthy of the name, while he who really loves the truth, the one goodness and beauty, spends all his life in collecting those facts which manifest the nature of the One which all these qualities reveal. If you ask me, then, what I think of the idealistic philosophy, of the Christian scheme, of materialism, or of any man's contribution to knowledge, I can consistently say only that it is a *phase* of truth. It would be arrogant assumption to call any doctrine *the* truth. It would be simple ignorance to call any doctrine false. *The* truth is known by the Absolute alone. All finite doctrines and judgments are so many attempts to "feel after him."

EIGHTEEN hundred years ago the wisest of souls enunciated the law which must ever be the guiding principle of the higher life: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." All creative power is spiritual. Out of the great heart of the universe the infinite love, proceeds, unseen, perfect, eternal. Gradually it is involved in manifold forms as the type, the genus, the species. Then from the minute centre or cell begins the great process of evolution. Love is the pure white ray, the spirit. The forms it takes differentiate into the colors of the spectrum, they constitute its rationalization. Higher and higher the creative centre is lifted until in this remarkable age the signs of the times show that it has reached the spiritual plane. To find the kingdom of heaven within is to touch the deep inner centre where love or the creative spirit wells up and takes form as the idea, the prompting, the inspiration. The process of thought in its highest sense is sacred. It is a part of the great unfinished work of creation. In those calm hours of the soul, when in silence and observation one turns the mind toward the highest, this great love fills and imbues one's whole being. It comes first as a moving, a quickening, an emotion; then it takes shape as the clearly defined idea. It seeks expression through us, and the sublimest work of man is to rise above self so that this creative spirit shall have untrammelled course through him. To live the higher life, so far as one may consciously conform conduct to it, is to turn to that calm inner centre for guidance, and light and power; then turn outward, and little by little, deed by deed, and word by word express that light and that power. It is the higher life because the supreme spirit chooses us as instruments of its creative activity. It is ours to choose because we are free to follow self. If you would attain it, look upward and outward with joy that you live. Say to all that rises up in self, Peace, be still. In moments of doubt and trouble turn to this same calm centre of creative power and await its prompting. Ask, What wilt thou have me to do? And thus day by day all

things outward shall come more into harmony because this centre regulates them all. He who trusts believes this law. He who loves knows that there is no other power. And with this poise and this love the Christ spirit shall whisper its words of comfort and of cheer: "Peace, be still, I have overcome the world."



When we discover faults in ourselves or in another we are apt to magnify them, just as the letters of a printed page are enlarged under a microscope by throwing them out of relation with the neighboring words. And this exaggerated effect is often intensified by a misjudgment of the cause; for frequently we blame ourselves and are criticised for faults which are due rather to uncontrollable circumstances. Self-condemnation and judgment from the appearance may often lead to the erection of obstacles in our pathway, where more careful scrutiny would have given the mind a charitable turn. A person may seem reserved and uninterested who is suffering from grief or trouble which a stranger could not share. Or one may seem cold who has a wealth of feeling as yet unexpressed, or drawn out only on occasion. One may have had great affection to bestow which was driven back upon itself by rebuffs, misunderstandings and misplaced love. Some are deemed uncommunicative who at times tell more than they should, while others are so discreet that their real sentiments are a mystery. A friend may think he understands another, when as a matter of fact there is an undreamed-of depth of inner experience which is only revealed to those in truest sympathy. An apparently dull moralizer may be wonderfully entertaining, even brilliant, when recounting tales of travel or personal experiences.



There is nothing that will so surely enable us to know what word to speak or what service to do as a loving heart.



Is it not better, then, to be governed by the *facts* in our life and to try to find the way to a better and more successful, happier, healthier life, than it would be to assume what we are not and have not? What we can assume is that perfection is for us and that we are surely going on towards it; and with such glorious opportunities and powers in our possession that we need not mind the obstacles in our way, for it is God who works in us both to will and to do, which makes a majority against all obstacles, and guarantees perfect success on all the planes of life, the moral, the mental, and the physical. —*J. A. D.*



Character grows in solitude as well as in the stream of the world. It has its history as well as that of conduct. It does not expend itself wholly in action. Its value cannot be estimated in units of utility. It is the reserved force in personality, which, after all, we count of equal worth, if not superior, to that which is manifest in varied activity.—*John Grier Hibben.*

**BUSINESS NOTICE.**—The office of THE JOURNAL OF PRACTICAL METAPHYSICS has been moved to 141 Franklin Street, Boston, Mass.

The general book business of The Philosophical Publishing Company has been transferred to George H. Ellis, 141 Franklin Street, Boston, Mass., to whom all orders for the following books should be addressed: "All's Right with the World," C. B. Newcomb; "The New Philosophy of Health," Harriet B. Bradbury; "The Psychology of Health and Happiness," La Forest Potter, M. D.; Works of H. W. Dresser; "The Philosophy of P. P. Quimby," A. G. Dresser.

Articles solicited for THE JOURNAL on The Subconscious Mind, What is the New Thought? What is the Relation between Mind and Body? What is the Psychic Plane of Consciousness? Address all communications to the editor, 141 Franklin Street, Boston, Mass.

## METAPHYSICAL CLUB.

201 Clarendon St., Opposite Trinity Church, Boston, Mass.

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**ORGANIZED** to promote interest in, and the practice of, a true spiritual philosophy of life and health;—to develop the highest self-culture through right-thinking, as a means of bringing one's loftiest ideals into present realization;—to stimulate faith in, and study of, the higher nature of man in its relation to health and happiness;—to advance the intelligent and systematic treatment of disease by the mental method.

**HEADQUARTERS** for the Club, at the above address, are freely open to members, and to others interested in the movement, from 9 A. M. until 5 P. M., daily (except Sunday).

**LECTURES** will be given from November to May. Announcement later. Admission to non-members twenty-five cents.

**MEMBERSHIP** in the Club may be secured by the payment in advance of Three Dollars, which is the annual fee. All who sympathize with the purposes of the Club are cordially invited to join.

**THE LIBRARY DEPARTMENT** contains a constantly increasing list of books on Metaphysical and allied subjects, which will be loaned, subject to the library regulations. Contributions to the library will be gratefully received, and will aid in its efficiency and interest. Equitable arrangements will be made for sending books by mail, in which case the receiver will be required to assume risks and pay all charges for transportation. Rates, 2 cents per day; 10 cents per week.

**THE BOOK DEPARTMENT.**—A large line of books, pamphlets, leaflets, etc., on Metaphysical subjects is kept constantly on hand. Any books not kept in stock will be procured and forwarded on receipt of retail price. The proceeds of these departments are used to further the work of the Club.

**INQUIRIES** and communications should be sent to the Secretary.

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## APRIL ANNOUNCEMENT.

Tuesday, April 5—Annual meeting ; address of welcome by the president, Rev. Loren B. Macdonald, to be followed by brief papers on "The Metaphysical Movement ;" *a*, Its Significance; *b*, What it has Accomplished ; *c*, What it Promises. The secretary will give a report of the work of the club. The music will be especially fine.

Special attention is called to the membership meetings at headquarters, Tuesday evenings, April 12, 19 and 26, at 7.45, and every Friday afternoon at 3. These meetings are proving of great interest and helpfulness.

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At the public meeting of the Club, Feb. 8, Rev. Benjamin Fay Mills read an interesting paper on "Walt Whitman, the Believer." Mr. Mills spoke of the freedom of the poet's early life. He was the companion of all men ; at home with the illiterate as well as the cultured. At the age of thirty-seven he came before the public. His work brought forth much adverse criticism ; it was welcomed by such men as Tennyson and Emerson. Whitman was a believer in all things—a fearless believer. He took one into his confidence and into his identity. He entered into the suffering of the world ; another's agony was his agony. He ignored nothing ; recognized the thief and the idiot, and said, "I salute all the inhabitants of the earth." To him there was nothing "unclean ;" he raised the depths to the heights. Deeply religious, he saw God in all things, and was at peace about God. He was a firm believer in evolution and in the divinity of man ; looked upon his own robust soul as the product of ages. He saw the good rising up, evil disappearing, and all things falling in line to help the progress of souls. Death he looked on as a new birth in the life eternal.



## BOOK NOTES.

*Broken Doses of Mental Medicine.* By Allen W. Connett. 15 pp. 1100 Wyandotte Street, Kansas City, Mo. A brief exposition of the principles of mental healing arranged in the form of treatments.

*Swami Vivekânanda*, 170 pp., S. C. Mitra, Calcutta, contains the World's Fair addresses, portrait, and quotations from the press of America, England, and India, relative to the Swami's visit to Chicago in 1893.

*Pentecost.* The opening of a new school of inspiration and brotherhood of the Christ life; a prophetic announcement from the Spirit. By Dr. J. H. Dewey. 29 pp. New York, 117 W. Eighty-Fourth Street.

*The Life of the Harp in the Hand of the Harper.* A biography of Francis Schlatter, the divine healer. By his hostess. 191 pp. Paper. Box 398, Denver, Col.

*What is Love?* By J. Elizabeth Hotchkiss. 10 cents. The New Light Publishing Company, Northport, N. Y. A strong and beautiful interpretation of love.

*The Mission of the Snow-Flake.* By Marion D. Shulter. Life Studies, No. 31. J. H. West, Publisher, 100 High Street, Boston, Mass. Price, 6 cents.

*Our Fellow-Creatures*, a monthly magazine devoted to the relief and protection of all the helpless. \$1.00 per year. 104 N. Fourth Street, Aurora, Ill.

*Success*, a new monthly magazine. \$1.00 per year. Englewood, Ill.

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(See Club announcement on another page.)

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